# The Farm

**A Safe Crop.**

Sweet corn is one of the safe crops for the farmer near a large town. When the corn is ripe, the price it can be sold at a good profit, but when, as during the present season, sweet corn goes cheap and plenty, it is still a paying crop to feed to milch cows. A Worcester County milk farmer estimates the value of large sweet corn at five cents a dozen, simply as a milk producer.—Massachusetts Ploughman.

**Millet For Silage.**

Japanese millet is excellent for silage, having a sweet taste, and when thus being better adapted to keeping than many other fodder crops. It will produce twice too or more of green fodder to the acre. The advantage over corn is that it stands dry weather somewhat better and may be sown later than corn. Soy beans have the advantage over clover and the same crops in containing protein, and when mixed with corn make a balanced ensilage, thus cutting down the grain bills. But with the amount of land limited, it might be better to plant all corn and buy the grain, since no crop gives so great a bulk of cattle food for the labor and attention required as corn.—Boston Cultivator.

**A Pair of Silver Spangled Hamburgs.**

One of the most beautiful, as well as useful breeds of chickens.—Farmers' Home Journal.

**To Kill a Calf's Horns. |**

"A. Reader," Dunlap, Ohio: I would like to know what remedy to use to kill the horns on a calf.

At any time before the calf is ten days old the horn germ can be killed by clipping off the hair from over the button, then growing with knife or caustic, then moistening the end of a stick of caustic potash and gently rubbing it on the spot over the horn button until the skin begins to slip, and the job is done. The stick of potash must be kept wrapped in paper, all except the end used; also keep your end dry, or it will melt; I might add, while this seems like a humane way to remove the horns, it is a very painful way, as it causes a slow burning pain for hours, and, besides, animals that are thus dehorned in childhood are just as pugnacious as though they had horns. All there is to it is that they can't do the goring that they could with the horns; but they can do a lot of hunting.—C. D. Smead, V. S., in the Ohio Farmer.

**To Raise Cucumber.**

Set some half-barrels, without ends to them, in the ground and fill with manure, covered a foot deep with well pulverized earth. Put three or four plants in each of these half-barrels and make some sort of a trellis above them, perhaps inverted poultry wire would fill the bill. Do not set too many half-barrels to insure a good yield of the labor of keeping the roots moist in a dry time, for a few plants well furnish you with all the cucumbers you can use for the table or for pickling, if the vines can be properly supported and the roots are kept moist, especially if you will gather the cukes as fast as they come on, permitting none to go to seed on the vines. We have also seen cucumbers raised with little work in the following manner:

Fill a barrel with rich manure, and place it where you wish the cucumbers to grow. Several inches above the bottom bore small augur holes a few inches apart. Plant a cucumber seed near each, boring in a well prepared hill or ridge around the barrel. Keep water in the barrel when rain is scarce, and the vines will keep green and thrifty as long as they are in bearing.

**The Farm Horse.**

The noon meal or evening's should be the most concentrated feed. Feed most of the grain then, and hay and fodder. At night give the most hay. It is not easy for the horse to work hard with much undigested stuff in his body.

An Illinois farmer gives his horses a dry bed by nailing two by four scantlings to the stall floor an inch apart. This lifts the animal manure an opportunity to drain into the earth. The floor is kept clean by the use of a strap iron hook made for the purpose, which fits into them.

It is never a safe plan to drive an animal with so loose a rein that you cannot instantly command the situation if necessary.

The difficulty of disposing of common grades of horses is as much in finding buyers for them as in getting respectable prices.

A stable blanket is very desirable, even for a horse not at work in the winter. It conserves heat by preventing a too rapid radiation from the body. It keeps the hair more glossy, and, in a large measure, prevents soiling the hind limbs while lying down. A wool or part wool blanket is best.

An experiment station says that the lower a draught horse is to the ground the better both for service and endurance.

If you expect the best work from the team, let them keep a steady gait and do not spur them into a forced or rapid gait.—Horse Breeder.

**Improve the Brood Mares.**

We think the great reason why so many ordinary horses are found on the farm comes from relying wholly upon the stallion and paying little attention to the character and breeding of the mares, says the Michigan Farmer, in horses uniformity in work, energy in any market, especially in those of good class, whether they are heavy draughts or carriage teams, and you cannot get uniformity in the product except through kindred blood. You cannot breed a mare of Percheron and trotting blood and another with coach, Clydesdale and trotting blood to the same stallion and get a pair of matched colts. No two will look alike, perhaps, and she has declared so often and emphatically that "like produces like," that if she saw so thing can reap, that it is useless to attempt longer to do the impossible.

So the first thing a farmer should do when he starts raising horses is to get breed mares of the class he wants, and with more or less of the blood of the breed he proposes breeding them to—the more the better. This will be found equally advisable, whether he proposes raising draughts, carriage horses or coachers. And such mares should not be matched haphazard, but after careful examination of the stallion and his breeding, and some of his colts, if possible. But do not condemn a stallion because he gets some poor colts until you examine their dams. As a rule, you will find most of the trouble is with the mares, not the horse, although, of course, there are worthless stallions of all breeds.

**Practical Poultry Points.**

The critical period is the forming of the feathers, with chicks of proper feeding, and when they have passed that stage the chicks become hardy.

The bones are the last to grow and eight feet square for each family and can be doubled.

If possible, it is best to have changeable yards, but if used, a less number can be kept to the acre. If the yards are kept clean by an occasional spading, however, green stuff may be grown elsewhere and thrown over to them. This may consist of cabbage, grass, turnip tops, kale, mustard, lettuce, etc.

Water must not be neglected or the chicks grow poor and sick. Grit must be observed not to feed too much, as overfat fowls will lay few eggs, and often eggs will not settle.

A good poultry manager is always among his fowls and observes every thing.

The large fowls should be hatched in March if early pullets are desired for winter laying. This applies to Brahmas, Cochins and Plymouth Rocks. If a member finds this impossible he should at once substitute cocks of the Leghorn breed, which, crossed with large hens, make good, marketable chicks and produce pullets that mature early.

Crossing pure-bred cocks with common hens is excellent, but "fancy poultry" is not desirable to any but those who understand thoroughly the mating and selection of the several breeds.

Unsanitary surroundings cause more disease, puny and unhealthy birds, and general loss in the poultry yard, than all other causes put together.—E. S. Smidt, in The Cultivator.

**Handy Feed Lots.**

Every stock feeder should have at least three feed lots, handy to the barns. They will be found very convenient for use, time about, in feeding so that they can dry out in bad weather or to feed in, any day for the next. In good weather it is often desirable to spread the feed on Saturday for Sunday. For convenience in separating or sorting stock these lots can be especially handy.

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**Speech Lost and Recovered.**

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## Sunday Sermon

### A Scholarly Discourse By Rev. D. H. Overton.

Brooklyn, N. Y.—Sunday, morning the Rev. Daniel H. Overton, pastor of the Greene Avenue Presbyterian Church, preached on "Confessing Christ." The text was from John xii. 42-43: "Nevertheless even of the rulers many believed on Him; but because of the Pharisees they did not confess it lest they should be put out of the synagogue: for they loved the glory of men more than the glory of God." Mr. Overton said:

We have mentioned here in the text two of the greatest privileges and duties of our lives, namely, that of believing in Christ, and that of confessing Christ. John, in telling the story of Christ's work, is complaining that there were so many who though they saw the wonderful works Christ did before them, did not believe on Him. He explains this by saying that this was ever been the experience of the prophets. Isaiah, one of the greatest prophets of the Old Testament, had this same complaint: "Who hath believed our report? And to whom hath the arm of the Lord been revealed?" He complained of blinded eyes, and of hardened hearts, and of unbodeyed wills. If these things were true of the prophets of the past, if this was the experience of them all, then it is not strange that it should be Christ's experience. Isaiah saw that Christ was over be the greatest and any true prophet that would come to this earth, even of that greatest prophet whom he expected, was He, the Christ, and so he prefitted this experience for Him. We will see His glory and the more marvelous His work, the greater would be the opposition of Him. Such experience would not argue against the Man claiming them. This may consist of cabbage, grass, turnip tops, kale, mustard, lettuce, etc.

That this was the experience of the Christ the verses preceding the text, and many others that we might give, declare. Often He complained of the slowness of men's faith and the dullness of their minds, and the hardness of men's will. We read that "He marveled at their unbelief." He had many things that He wanted to say to them, but their minds were so dull that they could not understand Him. He wept over the Holy City most of all, because of the stubbornness of the souls of its perishing people.

Yet even though this was Christ's experience, as it has been the experience of every prophet, His word and His work did not return unto Him empty. Some believed, and followed and confessed. Many others believed, but did not confess it. Some did not even confess their belief. They were timid, hesitating, half hearted Christians. It is of such that I would speak this Sunday morning. And leading up to this I would speak first of believing in Christ.

This, of course, is fundamental, and all-important. "Without faith it is impossible to please Him." Without faith it is impossible for Christ to be anything to us, or to do anything for us. It is faith that links souls to Christ, and that brings Him near, and makes Him real to us. We must believe in Him or we cannot reap the benefit of His great and glorious work for us. Even where in Christ's message and in all the New Testament faith is made a condition of the blessed life. This is true of all life's relationships and it is supremely true of our relationship to God. There is little that He can do for us unless by faith we open our hearts and lives to Him. Faith is the first channel that lets the life of God into the soul of man.

But this is what I wish to emphasize: Our faith must be strong enough to lead to confession. It must lead to confession, to service, to sacrifice. "Faith, if it works is dead." The faith that saves us to no task, and that leads to no triumph is not worthy of the glory of useless faith. Say that because I believe, that I am a member of the faith in Christ is of this kind. It is a vague, visionary, sentimental, unpractical, immodic faith that leads to nothing permanent, and takes us nowhere worth while. It is a faith that was early represented in that crowd that followed Christ, or that three garments, or palms in His way on that first Palm Sunday.

It is believed by many that there was in the multitude who did honor Him honor that day, but who before the week was over were crying with another crowd: "Away with Him, away with Him! Crucify Him!" Their faith in Christ was not strong enough for confession, nor consecration.

There is much faith in Christ that is like that to-day. It is spasmodic, hysterical, sentimental. It lends people to church at Easter time, or at Christmas, but rarely if ever are seen there at any other time of the whole year. It may lead them to save come to church more to show their new found faith in Christ, but we will not bring that active, aggressive faith. We will give them credit for a little faith, even if it is a spasm last except but for one or two days of the year.

But there is a great deal of this kind of faith out in the world that never gets into the churches even once or twice a year. It is a negative, passive faith. It has nothing against Christ, but it leads to nothing for Him. There are lots of people who will tell you, if you asked them, that they believe in Christ, and yet they are doing nothing for His cause or kingdom. They never have confessed Him publicly. They never have enlisted in His service.

Now faith of this kind is good as far as it goes, but, it doesn't go far enough. It is better than unbelief and opposition. I suppose, but it is sometimes harder to deal with and to get anything out of, than are these, I have said that faith, if it is real, and if it amounts to anything, must lead us to confession, and to consecration, to service and to sacrifice.

It is of the great duty and privilege of confessing Christ that I would speak especially this morning. We see in the text that there were many in Christ's time who believed on Him, but who did not confess their belief, nor show their allegiance. There are very many such to-day. I believe, and it is to those and of those that I would speak. Why is it that there are so many timid Christians in the world? Why are so many half-hearted Christians in the world? Why is it that there are so many men of good morals, and of good will, and perhaps of Christian characters, who are unfaithful to any of our churches, and who, although they believe in Christ, will never confessed Him in that way, at least.

Again we find the answer in the text. "Nevertheless even of the rulers many believed on Him; but because of the Pharisees they did not confess it, lest they should be put out of the synagogue; for they loved the glory of men more than the glory of God."

The first reason is false fears. These timid believers did not confess Christ for fear of being put out of the synagogue. The Pharisees had issued a decree that if any member of their synagogues should say something favorable to knew Jesus he would be excommunicated from the synagogue. They were afraid of this threat or decree, and so they did not confess Christ. They did not have the strength to make them bold and fearless or to lead them to do their duty whatever might be the consequences. They took counsel of their fears, and so they failed in their duty. It meant much to them to lose their place in the synagogue. They knew that. It really meant more to them to confess Christ even if they did lose their place in the synagogue. They did not know that. They did not know that as we know it to-day. We know them, but in blinding them we condemn ourselves, and the people of this day who do not confess Christ.

There are very many to-day who believe in Christ with more or less faith in Him, but who do not make any confession or profession of their faith. What hinders them? Many things, no doubt, but among those many things this is the false fear, the fear of giving up or losing some coveted position or pleasure. Let me illustrate what I mean. There was a family in our town attending this church quite regularly. I asked them several times if they would not like to make a public profession of their faith and join with us in the church. They always objected, and gave me some excuse. Finally one day they gave me the real reason. They said: "You know, we like to pay cards some times, and we go to the theatre once in a while, and we don't think that a church member ought to do these things, so we don't join the church." I think I believe that they were honest in their statement, but I am sure that it should be the experience of these people, and of many others that we might give, declare. Often He complained of the slowness of men's faith and the dullness of their minds, and the hardness of men's will. We read that "He marveled at their unbelief." He had many things that He wanted to say to them, but their minds were so dull that they could not understand Him. He wept over the Holy City most of all, because of the stubbornness of the souls of its perishing people.

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## CHRISTIAN ENDEAVOR NOTES

JUNE THIRD.

**Faith: What It Is. Wha: It Does.—Heb. 11:1-40; 12:1, 2. (Consecration Meeting.)**

There is nothing unreal or vague about faith; it is not a shadow, it is substance.

No one ever obtained honor without faith.—faith in God, in men, in an ideal, sometimes only in himself.

God is a spirit. If He could be pleased without faith He would be pleased with the unspiritual.

We can do nothing but believe in Christ; we cannot even do that entirely, for Jesus is the author and finisher of our faith.

**Suggestions.**

If seeing the invisible object of our faith would make it more real to us ours is only a half-faith.

Faith is needed for prayer and prayer is needed for faith. Pray much each other up the stairway of power.

In the matter of faith, "half a loaf is better than no bread;" indeed, it soon grows into a whole loaf.

Trust that emphasize their doubts will have more to emphasize.

**Illustrations.**

Faith is like the photographer's sensitive plate, which become a thing most powerful aid to astronomy, recording millions of stars invisible through the largest telescopes.

Faith is a bridge over a stream the further end unseen; but we know it must rest on solid piers.

Faith is like the sun-hole-note is based on faith; so faith is the financial basis of the kingdom of heaven.

Uranus and Neptune were located by the eye as objects then were seen by the natural eye. Science is founded on faith.

**Applications.**

Is the unseen world a reality to me?

Do I occupy myself too much with the things of sense?

Is my faith growing constantly stronger?

**Quotations.**

No man knows what heavenly splendors his eyes may be opened if he will only cultivate and cherish faith.—F. A. Noble.

A true faith can no more be separated from good works than the light of the candle from its heat.—Jonathan Edwards.

Surely it is preferable, if possible, to suspend our bridge of faith from the granite piers of knowledge.—D. J. Hill.

## EPWORTH LEAGUE LESSONS

**SUNDAY, JUNE 3.**

**Serving by Self-Denial.—Rom. 15. 1-3.**

The claim of Christ was that he came to meet the greatest need of the world. He did not formulate a creed, but he gave the world a new ecclesiastical constitution. But his claim was not theoretical, but the great ideal or the world. He would save men, as individuals, and save the world in the interest of the kingdom of God.

The work of Christ was revolutionary. It was the supplying of new and transforming motives. The great motives outside the kingdom were, first of all, self-preservation, then self-service, and then self-exaltation. Christ put love for humanity above all. Whatever else Christianity is not asceticism. It is not a system of self-denial as a way to "shun shalt" otherwer than "Thou shalt not." It centers and arranges functions to right uses. Its dominant principle is the Christian self-denial.

In the new life in Christ there is hunger and thirst after right and character unbroken. "Covet the best gifts." The life which Christ Jesus gives is the greatest gift which can come to anyone. It is the largest enrichment and enlargement that can be bestowed. Its right use and fruitage is the highest duty and privilege, nourishing a holy ambition. It must be made to count for Christ.

**Nesselrode Pudding.**

This is an extra troublesome pudding to make, but delicious. Line the bottom of an ice-cream mold with thin slices of sponge cake that have been soaked in sherry wine; put a layer of all sorts of candied and preserved fruits on the cake; then a layer of sponge cake, and so on until the mold is nearly full. Make a custard of a pint of milk, sugar to taste and six egg yolks, with a cake of grated chocolate; add two tablespoonfuls dissolved gelatin; when the custard is hot and cool; pour this over the cake and freeze. Whip the whites lightly and pack in ice. When turned out it makes a beautiful dish. Serve with whipped cream sweetened and flavored to taste.

**Murderous Ceremony.**

When a Neapolitan wishes to effect the death of an enemy he takes some object, often a lemon, which he uses to represent the heart of his victim, and he pierces it with nails or pins, which he fastens securely with twine. With appropriate incantations this fictitious heart is roasted over a slow fire, and is placed as near to the intended victim as circumstances allow.

## THE SUNDAY SCHOOL

**INTERNATIONAL LESSON COMMENTS FOR JUNE 3.**

**Subject: The Gentile Women's Faith Mark vii., 24-30—Golden Text: Matt. xv., 28—Memory Verse, 30—Topic: Bridging the Unsaved to Christ.**

I. In heathen borders (v. 24). 24. "From thence He arose." That is, after delivering the discourses at Capernaum. "Borders of Tyre and Sidon." Tyre and Sidon were heathen cities on the east coast of the Mediterranean Sea. Their religion was a base and corrupting nature "corrupt, bestial, and licentious." Beelzebub, the name adopted by the Jews as a name for Satan, was one of their deities who was supposed to be the author of "all the pollutions of idol worship." "Into an house." In all probability the house of a Jew. Elersheim thinks He must have tarried here several days; the fact that He desired to be kept hid, but could not, would suggest this. "Would have no man know it." Implied in the prophetic age, for there was no doubt that it had taken literary form long before the days of Christ. H. C. 3700, and was at the time of Christ's first coming, 0.95.

**Whales in a Pail.**

During the Bonnevard war between Austria and Venice, the school of sperm whales. Hundred were counted. As the fleet approached the whales were all disappeared among the whales people on the fleet estimated wonderful rough-house and had ever seen. The whales were, however, plane between the waters into a white foot around. There were whales, brothers and whales and relatives, which called to into fraternal tactics. Now and terror-stricken leviathans was in collision with a vessel. Captain Lawless, traveled as many seas as any, and most any one of whales that he never saw so much at one time in his life.—San Call.

**Women Are Illogical.**

Professor Starr, the famous ethnologist, was in his humorous vein at the luncheon given by the Anthropological Institute in honor of the Jesup expedition, according to the Chicago Inter-Ocean.

"And she is not only beautiful, she is illogical and inconsistent withal.

"I was walking in the outskirts of the city one day with a young woman of my acquaintance, a boy about 10 years old, and a little girl about 8. The boy was carrying a basket of kindling wood, and the little girl was carrying a pail. The boy was trudging along under the weight of his load, when suddenly the little girl, who was walking behind him, reached out and tipped the pail of kindling wood over on his head.

"'Why, Mamma,' she said, 'I did it because he wouldn't let me carry the basket.'

"'Yes,' I said, 'that is true, but you should not have done it.'

"'Why not?' she asked.

"'Because,' I said, 'you have spilled the kindling wood on his head.'

"'Well,' she said, 'I don't see why I shouldn't. He wouldn't let me carry the basket.'

"'But,' I said, 'you have spilled the kindling wood on his head.'

"'Yes,' she said, 'but he